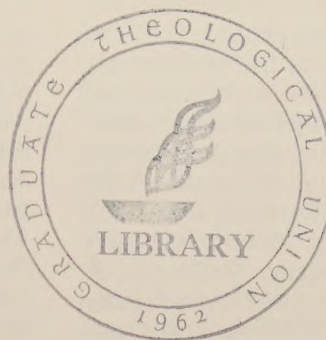




CXV

No. 4

Leaves of Healing



APRIL 1979

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The Sacrifice of God, The Father

by W. M. Clow, B.D.

The church of God, which he purchased with his own blood."
Acts 20:28

Rev. W. M. Clow was a Scottish minister who ministered around the turn of the last century. His book, *The Cross in Christian Experience*, published by A. A. (not copyrighted) has been of particular blessing to me as I trust this age will be to you.

Earl L. Minton

moment's pondering will bring to us how daring and how true that statement is. The declaration that the Church of God was purchased by the blood of God is to go not only beyond reverence but beyond truth. The various usages in the ancient manuscripts show how men shrank from setting in such a word. Thus many of the manuscripts read, "The church of the Lord, which he hath purchased with his own blood." But the Revisers of the New Testament, with a laudable courage and wisdom, looking to the testimony of many of the most ancient manuscripts, relying on the rule that the more difficult is the more likely to be genuine, knowing the strong temptation to alter so strange a word, have retained the expression in the Revised Version. They have set the reading only in the margin, and have given it as their judgment that these difficult, yet rich and

suggestive, words actually fell from the lips of Paul.

There is another reason which confirmed them in their decision. These words occur midway in a great speech. They are part of a farewell address. The speaker is throbbing with emotion. Memories of the past are crowding in upon him; dark forebodings of the future are shadowing his heart. Above all, he is looking on the faces of men he shall never see again. It is no time for formal logic, for precise, exact, and nicely balanced terms, for definitions which might suit a confession of faith. It is the hour of tears, of intense spiritual vision, of the poetic utterances of the greater and larger truth. Paul is not slipping in an argument for the divinity of Christ. The divinity of Christ is not dependent on any text; it is the warp and woof of the New Testament. Paul is speaking under the power of the Spirit of God, and in a moment of lofty inspiration he is carrying up the work of salvation to its source. He is declaring that the great sacrifice which purchased the Church is the sacrifice of God.

Now this declaration trenches upon an old and long since dead-and-buried heresy. In the centuries immediately after the death of Christ, the Christian Church was

busy endeavouring to understand and to formulate the truths involved in His work. One of the heresies which then troubled Christian men was called Patripassianism. That is to say, some maintained that it was God the Father who suffered on the Cross. The wrong thought that lay behind that heresy was this — that Christ had no actual humanity, that He was only a manifestation of God, and that He had no real life apart from God. Therefore, it was God the Father who agonized in Gethsemane, God the Father who suffered on the cross in the guise and semblance of the Son. That heresy was stamped out of the Church. It was beaten in debate in the Councils. It was exposed as a falsity by the strong facts of history. It was expelled from the hearts of men who had a personal knowledge of the living Christ. Yet it had, as all heresies have — else they would not live and could not hold the minds of men — a truth to suggest. It is that truth which is expressed with magnificent daring in the words of Paul. Not that God the Father died upon the Cross; not that God the Father shed His blood for us. "We are redeemed by the precious blood of Christ." "He himself in his own body bore our sins on the tree." But this, if the visible sacrifice was Christ's the invisible sacrifice was God's. If there

was a cross in the place called Calvary, there was a cross also in heaven. If a sword pierced the heart of Christ, a sword pierced the heart of God. Nay, more, that the fount and origin of the sacrifice are to be found in the love and compassion and will of God the Father. That is the truth aimed at in the old heresy. That is the truth of the word of God. *"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."* *"Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins."* *"Hereby know we the love of God, that he laid down his life for us."* *"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."* And that is the truth held in the rapturous words of Paul.

Let us then consider the sacrifice of God the Father in the redemption of the Church of God. I discern three elements in it which we shall take in order.

I

The first element in the sacrifice of God the Father was the **impoverishment of the Godhead**. One of the strange and repeated statements of Scripture is that the Lamb was slain from before the foundation of the world. That statement is clear enough in its meaning, but it shades off into dark and inscrutable mysteries. The mysteries are those involved with the creation of a world which should require the slaying of the Lamb. But the plain meaning is that the purpose of redemption lay as a burden and a sorrow and a sacrifice on the heart of God long before the morning stars sang together or the sons of God shouted for joy. But the hour came when the purpose which had lain as a burden on the heart of God was manifested in time. As Milton sings so choiringly in his noble hymn:

The Shepherds on the lawn,
Or ere the point of dawn,
Sat simply chatting in a rustic row,
When such music sweet
Their hearts and ears did greet
As never was by mortal fingers struck.

For Christ was born in Bethlehem. But was there no minor strain in the music in the heart of God the Father? What did it mean to

the Godhead – to Father, Son and Holy Ghost – when the Son passed out and left the Father and Spirit behind? It meant the impoverishment of the Godhead. The sacrifice of the Incarnation was not only the pain and loss of Christ, but the pain and loss of God the Father also. *"Behold I show you a mystery."* And yet we can dimly realize the impoverishment of the Godhead when the Son emptied Himself of His glory and left the throne. Tell me, ye who have lost a child in death's dateless night – not a little babe whose word never answered to yours, but a child in whose converse and character you had begun to find delight, in whose companionship you had found supreme solace – if there was no impoverishment, not only in your life and thought, but in your being, when your lamb was slain? Do you remember that pathetic passage in the **Life of Dr. Pusey**, which tells us that as often as he crossed the quadrangle where he had seen the pall fluttering over the bier of his wife he kept his eyes rooted to the ground, lest in imagination he should recall the trappings of woe, and should realize again the impoverishment of his life with an agony greater than he could bear? And so the manger cradle of Bethlehem held not only the subject of a woman's travail and the joy of a mother's heart, but the sacrifice of an impoverished father bereft of the presence and communion of a son. But the full truth no human analogy can represent. The relationship and the intimacy of God the Father and God the Son can never be fully figured by earthly things. For it was not simply as the loss of a dearest child or of a beloved wife. It was the sending forth of a part of Himself, whereby the Godhead was impoverished. Therefore Paul in the rapture of his inspiration said, *"The church of God, which he hath purchased with his own blood."*

II

The second element in the sacrifice of God the Father lay in **His infinite sympathy with the sufferings of Christ**. There is a sympathy which may be intense, heart-breaking, reaching to torture. Given a strong imagination which can discern another's pain, and a tender and unselfish heart to feel it, the

suffering of sympathy may be poignant and as hard to bear as the actual stroke. John Howells seldom entered one of the dismaying dungeons of Europe without tears. He often stood among prisoners whose state was one of abject wretchedness, the most miserable man of them all. Macaulay tells us that his father – when Governor of Sierra Leone – could not see a company of female slaves pass him by, and realize, with his vivid sympathy, the lives of shame and torture to which they were doomed without being dazed and stunned for hours. The biographer of Mary Booth asserts that she could not see a neglected sore or witness a ruthless wrong without a pain which sometimes became physical nausea. It may be questioned if the pang of sympathy be not greater at times than the actual suffering itself. When a nation sends forth her sons to war, the keenest pain is felt not by the men who march through the streets to the sound of music, who make the wild charge at the word of command, who lie all night with a mortal wound on the field of battle. The costlier sacrifice may be that of wives and mothers who far-off homes wait and watch and pray with passive agony, and find to read the roll of the dead, and when they find the names of those they love, and be smitten with a sorrow they will carry to their grave. In the old story of the lighthouse-keeper's wife who stood on the cliff while her husband set out through the blinding storm to the rescue of the men who clung to the shrouds, the sacrifice and pain did not press the more heavily on him who fought his way through the surf. It lay on her who, with set face and clenched hands and a strained heart, stood watching with devout prayer the little boat rise and fall in the surge. For the pang of passive endurance is often greater than the pain of actual suffering. The call to action, the conflict, and the consequent rush of thought and feeling, may dull the pain which falls on the sympathizing heart with an unalleviated pang.

That was an element in the sacrifice of God the Father. Into the sufferings of Christ God entered with an infinite sympathy. We need not, we must not say that the sacrifice of God the Father was greater than that of Christ the Son. But

infinite, and in things infinite is neither greater nor less. Well for us never to forget the of the sacrifice to Christ. No Christian heart can ever ponder it without a holy awe, an adoring attitude, and a deeply devout love. It is also well for us to lift our thoughts to the cost in sympathy to God the Father. If a perfect knowledge, an all-discerning understanding, and an infinite love make pangs of sympathy intense, a suffering must have been great! From the hour in which Christ's Godhead was veiled in flesh, through all the course of that life of hunger and thirst, of weariness and homelessness, of sorrow and desolation, God's heart bore the strain. When men betrayed Him, when they deserted Him, when they denied Him, when they mocked Him and crowned Him with thorns, when they struck Him and spat upon Him, God's heart was torn with grief. In the hour of crucifixion the hidden fact of God was bent with agony. Legions of angels hovered over Christ, and God held them back in the restraint of His restraining arm. Throughout the course of His mission of sorrow, God watched and waited, withheld His strong hand of power, and schooled His Father's heart, and bore His infinite pain of sympathy with the sufferings of His Son. Therefore Paul may use the splendid truth his great word, *"The church of God, which he purchased with his own blood."*

III

The third element in the sacrifice of God the Father is **His share in the agony of the Cross**. The relation of God the Father to the Cross of Christ is left too much out of account. Not only our conceptions of the Atonement, but of the character and purpose of God have been affected by this neglect. He misses the secret that lies hidden in the story who fails to remember this in reading the story of the Passion. No story has ever been told with more concise fulness than that of the Passion Week and the last day of Christ's life. In the Gospels the history of the death of Christ is written with a largeness of detail in contrast to the compressed narrative of the Gospels. The significance of the story has never been, and may

never be, exhausted by human minds. We are reading it with a fuller understanding of its love and grace as the centuries pass. Today its human side stands more clearly out. We can see that the death on the Cross was the inevitable close to such a life. We know that if any man sets himself to confront moral evil, moral evil will raven against him like a wolf attacking his prey. We can see that the course of events runs towards a natural issue. The envy of the Pharisees, the hate of the Sadducees, the craft of Caiaphas, the treachery of Judas, and the selfish care for his own interests on the part of Pilate, all work together for evil to Him who is God's beloved. But he who reads the story again, who looks at it in the light of the comments of the word of God, who lifts his thoughts to God the Father, will see the workings of another hand. He will see that it was God the Father who sacrificed the Son. He will hear the prophet say, *"It pleased the Lord to bruise him; he hath put him to grief." "Thou hast made his soul an offering for sin."* He will hear the evangelists proclaim, *"Him being delivered by the determinate counsel and foreknowledge of God the Father, ye have taken, and by wicked hands have crucified and slain."* He will hear Christ's own quiet voice saying, in the midst of it all, *"Thou couldst have no power at all against me, except it were given thee from above."* He will find himself standing before the deepest mystery which has been revealed to man, a mystery deeper than that of the Incarnation, more difficult to faith than the easy miracle of the Resurrection — the truth set down in the words, *"He spared not his own Son, but delivered him up for us all."*

What that sacrifice was to God, what the smiting of the Son was to the Father we cannot tell, but there is an incident of the Old Testament into which we may look and see dimly as in a glass the image of the sacrifice of God. We followed the footsteps of Abraham where he led his son all unwitting up Mount Moriah to the place of sacrifice. We can understand the pain of the purpose he kept as a secret in his heart. We can realize the impoverishment in his life the loss of his son would cause. We can conceive his father's heart to be almost

broken with sympathy as he bound Isaac with cords to the altar. But the moment of blinding agony came when the old man took the knife to slay his son. His hand was withheld by the merciful heart of God. But when God bound His Son to the world's high altar there was no arresting voice. To the cry, *"O my Father, if it be possible, let this cup pass from me,"* there came only the clearer prevision of the Cross, and the light upon the sorrowful way that led to it. Abraham was laying not only his son, but his heart, his will, **himself** on the altar. The sacrifice and the agony were Abraham's even more than they were Isaac's. Can we not realize then that God was laying His heart, His will, Himself on the altar of the sacrifice of Christ? And so Paul's great word is justified: *"The church of God, which he hath purchased with his own blood."*

There are two truths which have been streaming from this rich vein of doctrine I would enforce as I close. The first is the simplest yet deepest truth of the Gospel. It is this — the proof **given of the almost incredible and quite inexhaustible love of God**. *"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God,"* through the sacrifice of His Son. When will men accept that truth with unquestioning heart? We refuse to believe it at times because of our ignorance — our ignorance of God. God is not yet the greatest and dearest name to us, the name of all that is holy and gentle and loving — the refuge, the strength, the hope, the help, the eternal dwellingplace of men. We refuse to believe it because of our dullness and stupidity. We do not understand love's heavenly ways. We do not feel love's hand in our sorrows and trials, which are but God's great fingers fashioning us. We refuse to believe it, most of all, because of our sin. It is our sin which distorts the face of God, and sometimes blinds us to it altogether. Yet the truth is that God has an almost incredible and quite inexhaustible love for us. He loves you not only because you know and love and trust Him, although He has the love He bears unto His own. He loves you in your ignorance and stupidity and sin. The highest proof of it is to be found, not in the order and beauty of the

world, the comforts of your days, the pleasantness of the paths of your feet. It is to be found, not in eyes unused to tears or cheeks unmarked by pain. He brings His people into the wilderness. He makes them drink of the cup of sorrow. He gives them to eat of the bread of affliction. The proof of His love lies in the impoverishment of His Godhead, the infinite suffering of His sympathy, the smiting of His only Son. The proof of it lies in the truth that He has purchased the Church with His own blood.

The second truth is **God's infinite pain at sin**. We are ever making light of what sin is to God. From the time of the Psalmist men have been thinking of God as *"altogether such an one"* as man is in regard to sin. But sin is the one burden, if I may borrow the daring language of

Amos, which makes God's shoulders stoop. Have you ever conceived how sin burdens the heart of God? When some deed of oppression, or cruelty, or pitiless injustice to the weak has stirred you to the depths with moral indignation, and you have been willing to spend yourself in an attempt to redress the wrong, you have feebly and impurely imaged the pain of God at sin. But sin is God's burden not only because it clashes with the moral order of the universe, but because it corrupts the souls of men. Have you stood before some favorite plant which you tended with zealous care, and found its beauty spoiled, and its life destroyed by the hand of some ruthless vandal, and not felt a hot and vexing grief rising in your heart? You were again feebly and impurely entering

into God's infinite pain at sin. But this burden reaches its climax when sin smites and wounds infinite love. Have you seen a sister sit in a court of law and hear the merciless evidence expose a brother's shame? Have you gone to a mother and been compelled to tell her the story of her son's riot and dishonor? There you will see sin smiting love and understand how awful can be love's agony. Because God has this infinite pain at sin, and this almost incredible and quite inexhaustible love for sinners, He impoverishes the Godhead, He endures the pang of sympathy with Christ, He smites His only Son, so that there might be a Church of God purchased with His own blood. *"What manner of persons ought ye to be in all holiness, conversion and godliness?"*

MISSIONS

For Praise & Prayer

"So we ourselves ought to support such people . . . to be fellow workers with them in the truth." III John 8.

CAIRO, EGYPT

Excerpts of January and February letters from Randy and Nancy Capp — serving under Middle East Media.

January has been a month of arrivals. First Lars and Agneta Gustafson returned from Sweden with their four children (including new son named Simon). Their return brought flashbacks of the past year to Nancy and I, for much of our initial contact with MEM in the early months of 1978 was with Lars. He is primarily responsible for reporting to believers in the West what God is doing here. He intends to be in the US for several weeks in 1979. But presently we feel the need and are seeking the Lord for another representative in the States, so Lars can concentrate on Scandinavia and Europe. Later this year, he is scheduled to speak at "Mission 80" in Switzerland, a follow-up to the Lausanne Conference.

Also returning was Jackie Ascott and the 3 Ascott children (including new baby girl Mona Theresa). You'll recall from the last report that hepatitis swept through the Ascott family. Jackie (who was in her 8th month of pregnancy) was flown to England with their two boys where



Randy and Nancy Capp

she gave birth to their new daughter only 8 hours after stepping off the plane. She is almost completely recovered from the hepatitis now. The children are all fine. Terry is beginning to be up and about. We thank the Lord.

There were several visitors this month also, including Mr. Robert Mackey of World Evangelism Crusade and Mr. Jean Malm of the Orebromissionen in Sweden. Our doors are always open to you as well, should God ever send you this way.

In some ways our most important visit this month was from Mr. Walter Wasserman. He is an integral part of this mass media ministry.

Initial contact is made with Arab

youth through issues of Magalla. Its Christian content is "light" enough to pass through governmental censors and be sold publicly on the streets.

Readers respond in many ways:

1. They ask questions based on an article in the Magalla.
2. They seek help in a personal problem which is answered by an Arab pastor.
3. They send in applications for subscriptions.
4. They enter in the magazine competitions.
5. They apply for the Pen Pals page.

By their correspondence they show that they are interested, literate (an important factor), willing to correspond, and how they can be reached.

Located in West Germany, Mr. Wasserman is entering into correspondence with them, sending them literature with much more Christian content. We are praying that seed sown through Magalla will eventually reap a harvest through his ministry. **Please pray for him, and his staff, that God's anointing will be on them as they engage in this task.**

On the home front, we are undertaking weekly Arabic studies with a private Egyptian teacher. She is an elderly believer and only charges 1 Egyptian pound (about \$1.50)

our despite the fact she travels at 1½ hours to come and teach. The Lord will reward her. Sessions are begun in prayer and interceded with sharing what God has during the past week. It will be a long process learning this difficult language. But already with a few words and expressions we know, some of the communication barriers have broken down.

In the midst of all the visitors the Magalla project is running well along, at the completion and delivery of No. 18 to the presses on 15 June. This was despite a serious accident for our Arab editors as one of their immediate relatives was in a bus accident late in the final stage of manuscript preparation. **Pray for them, as well as all the Arabs who participate in this project.** Pray for God's wisdom, His strength, and especially His protection. They have made great sacrifices for this ministry. Some of the Egyptian editors gave up their high position in Egyptian national television for a much lower position in order to have more time to devote to this project.

I made the trip to Cyprus alone for a month, staying overnight in Nicosia, conducting business with Jan Ferwerda (MEM International Director who lives there). Last month we wrote of his wife's malignant cancer. It was confidential as we were waiting for their decisions concerning public awareness of this matter. She is now undergoing radiotherapy which will be followed by 1-2 years of chemotherapy. As both Scripture and church history indicate that God can heal miraculously from all kinds of illnesses, **let us seek God's help together for her complete healing.** Please bring this up for prayer with your fellowship.

Back to the Magalla. New areas of distribution are continuing to open up. We have just learned of possibilities at a Libyan university on the Island of Malta. A recent letter from our co-worker in Asia shows prospects are bright for distribution there. An order will come for 750 monthly copies to be sold in Nazareth, Israel. Praise God for this. These are all answers to your prayers for new areas of distribution. Keep praying. Recently God has been leading us into some new areas of ministry.

One is the preparation of an Arabic publication for use among the large number of Arabs in Europe. Another new project is the translation, adaptation, and preparation of some Chick Christian Comic Book into Arabic. Comic books are extremely popular among Arab youth. These will tell a story about how someone's life was changed by Jesus. Of course they won't be sold publicly like MAGALLA. Distribution to Muslim youth will take place through more private channels.

Sometimes the terrain over which God leads is difficult, you know this, I'm sure. Yet these times are very important, for it is there that we learn some of the more important lessons. Most of our personal possessions were packed into steel drums last September and delivered to a local shipping agent. She predicted their arrival in Egypt within two months. There have been many delays, and we are now looking for them in mid-April. This hasn't been a big trial. I'm sure we will go through much bigger ones. God has allowed this and is working in it to teach us a certain freedom from material things. He wants us to keep all of our possessions before Him with an open hand. One of the really beautiful things about this is how He has provided. We're not suffering, for He has wonderfully provided for our needs and more.

On the home front, we have just enjoyed our sixth month of marriage. It really goes quickly. The memories of being single are fading. Despite Nancy's cooking, which is a vast improvement over my bachelor "soups and sandwiches" I have lost a little weight. In fact we both have, simply because transportation here in Maadi is either by foot or bicycle.

Nancy's days are jammed full with a variety of things. Today she was in the office early to work on some team financial matters. Later she will teach the Gustafson children English. After that there is the weekly team wives Bible study and prayer time. Finally, after dinner we will go to see the MAGALLA editors in Cairo. In between she fits in all of the domestics like shopping and cooking. It's quite a day!

I'm sure you have been following the recent events in Iran, with the revolution sparked by fanatical

Muslims. Having been given a new viewpoint of this matter in Christ, we know that this has as its source "the prince of the power of the air, the spirit that is now working in the sons of disobedience." This Islamic resurgence is showing up in Egypt as well, although not to the same effect.

Paul wrote, *"The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds."* Jesus said *"... whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."* As children of God, we have been given the divine power to bind satanic forces. Let us then pray, binding these demonic forces behind this Islamic resurgence.

And please pray for us. Pray the prayers which Paul prayed for the church at Ephesus. *"I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better. I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints, and his incomparably great power for us who believe."*

Working with you, for Him,
Randy & Nancy Capp

Randy and Nancy Capp may be reached in the following ways:

Personal letters not mentioning their work, or Muslim evangelism —
Randy and Nancy Capp, P.O. Box 66, Maadi, EGYPT
All other correspondence, tapes and packages —
c/o Mr. Bill Musk, P.O. Box 1592, Limassol, CYPRUS

JAPAN

Excerpt of a letter from Clark and Barbara Offner

We have been happy with the response, thus far, to our "Message for Today" telephone ministry. We have averaged 9 calls a day since we began on January 1. A record high of 23 calls came on one day! I usually tape the entire week's messages on Sunday afternoon while in Takahama. Tomorrow afternoon, however, I will be returning to Nagoya for my quarterly turn to preach at Nagoya Union Church, which is also the day for the Annual

Business Meeting following the Worship Service, which will end Barb's term as Vice-Chairman.

Monday, the planning committee for the 1980 Hayama Seminar (Jan. 7-9) will meet at our home for their first meeting. On Friday, I am scheduled to perform the wedding ceremony for an American young man, a U. N. employee here, and his Japanese fiancée. They will leave the following week for England, where he has accepted a position teaching in a college there.

I am enclosing the four Applications for Fellowship that Pastor Tomita translated from our Japanese forms. They were baptized by Pastor Tomita on December 24, 1978.

Sincerely in Christ,

Clark B. Offner
2610 36 Nikenya Obata
Moriyama-ku, Nagoya 463
JAPAN

MICHIGAN CITY, INDIANA

Report by Rev. Dean Matteson,
Pastor

On Saturday, April 14th, and on Sunday, April 15th, the choir of Zion Gospel Chapel will be performing the new Easter Cantata "Breakfast in Galilee" by Sonny Salsbury. The Saturday concert will begin at 7:00 PM. The Sunday concert will be during the morning worship service.

The choir, under the direction of Jay Courtney, was organized in September of 1978. The choir has sixteen active members and ministers every other Sunday in the morning service. In addition to the responsibilities of singing at The Chapel, the choir participated with Evergreen Baptist Church last December in doing a Christmas Cantata.



Zion Gospel Chapel Choir

PHOENIX, ARIZONA

Report from Rev. Dale Anderson,
Pastor of Zion Mountain View
Chapel.

Hebrews 11:6 says in part, "... without faith it is impossible to please Him." Members and friends of Zion Mountain View Chapel are taking new strides in faith to "please Him." After much prayer and consideration, Pastor Anderson and the Board of Trustees of the Church felt God was leading to present to the fellowship the Faith Promise Giving Concept for missionary giving.

A missions committee was formed comprising Pastor Anderson, Mrs. Steve Sutton, Mrs. Roy Bergstrom, and Mr. Ivan Lake. This committee worked out the details for presenting and implementing the Faith Promise Concept to the congregation. The first yearly goal for world-wide missions was \$1,500. When presented, the amount of \$1,592 was pledged.

Pray for us as we seek to trust our Lord in this important ministry.

Dale Anderson
Pastor

PRAY FOR THE CHRISTIANS IN ETHIOPIA NOW FACING PERSECUTION

New York City (Missionary News Service) — A "cultural revolution" in Ethiopia is bringing arrest, torture and terror to Christians there, according to information which has reached here recently from eyewitnesses to the anti-religion campaign.

On the second, third, and fourth Sundays of December numerous churches were looted and closed in southern and central Ethiopia. A large number of Christians were imprisoned while attending church services. In the Shoa Province there were several reports of torture. In the Bale Province the local peasant organizations were ordered to register all evangelical Christians and give them 15 days to renounce their faith or be executed. At least 40 people have already been condemned to die, according to the story in the Evangelical Press Service. (January 20, 1979)

The campaign is accompanied by

daily propaganda on television, radio and in newspapers stressing the necessity of a cultural revolution. In the Gamu Gofa Province all churches including the Ethiopian Orthodox churches, were closed. Provincial Governor Ali Mossa, member of the ruling Dergue (military officers' committee) and responsible for the execution of several thousand people in various parts of the country, declared specifically that all Christians must be "annihilated" before the revolution in Ethiopia can be completed.

Similar events are taking place in the Kafa Province where church buildings have been converted into offices and public assembly halls. Christians there were forbidden to gather for prayer even in private homes. Many who have done so in spite of the ban have been imprisoned.

REFUGEE RESETTLEMENT PROGRAM LAUNCHED

Wheaton, IL (Missionary News Service) — In response to the buildup of a quarter of a million refugees in Southeast Asia, World Relief Corporation has launched a massive refugee resettlement operation in cooperation with WRC's parent organization, the National Association of Evangelicals.

"We cannot sit idle while hundreds of thousands of people fleeing oppression turn to us for help," declared WRC Executive Director Jerry Ballard, in making the announcement from WRC's international coordination center here.

WRC is contracting with the State Department to process refugees from Southeast Asia in the United States. Sponsoring churches, families, businesses or individuals are being sought who qualify to sponsor resettlement of refugee families from Vietnam, Cambodia and Laos. Forty sponsors a month will be needed to handle the volume of refugees for whom World Relief is accepting responsibility.

WRC's department of refugee services, headed by Rev. T. Grady Mangham, Jr., is located in Nyack, New York. Mangham has been a missionary and missions administrator with the Christian and Missionary Alliance for more than 30 years. He served 20 years in Vietnam.

estimated 250,000 South-Asia refugees choke camps and ports in Thailand, Hong Kong, Malaysia, Singapore and Manila in desperate efforts to escape political tyranny and social upheaval.

World Relief is providing relief assistance to Thailand, Hong Kong and Manila. Evangelical relief agencies are meeting emergency needs of refugee camps, on the high seas, along the coastal areas. "But the cycle will not be complete until these dear people, many of whom are believers, are given a chance to start life again," Ballard commented. "Their desperation must be turned to hope with a new beginning in the United States. That's what a sponsorship is all about."

Sponsorship involves arranging financial housing and support, along with help in finding employment for employable members of the family. World Relief supplies professional assistance in orientation of refugee families, with full-time counseling available for sponsors.

Churches, families, individuals, and businesses interested in con-

sidering sponsorship may secure details from World Relief Refugee Services, Box WRC, Nyack, NY 10960, or phone 914/353-0640.

New Zealand
Warren & Hilve Mason

Dear Friends at Christian Catholic Church,

At the dinner table last night after the meal, Mike was telling how we could pray for him. "It used to be that I was a Christian living in a hostel. Now, I'm living in a hostel because I'm a Christian." His request was not for patience to endure the irresponsibilities of the newer students, but that God would make his witness count.

On each of the past three days, I've spent personal time with students witnessing to students. One of the things I'm trying to do is win the confidence and hearts of the men Geoff Garton ministered to last year. With him gone, I'm directly responsible for the campus ministry again. So far we've had a good time. Students here are open,

but very few receive Christ after only one session of the gospel. Pray that we'll build friendships with people through discussion groups we hope to start.

This weekend we're going to a wedding, then visit the Brocklehursts in Dunedin. They are running the campus ministry there. I've also got to finalize business arrangements for our next summer conference with the University officials there. Having Glennis available to care for the children is a blessing.

Around home here Charles is getting over a sprained wrist. He told us that he got in a fight with "the meany" at kindergarten over a green hippopotamus.

Hilve and I both will especially appreciate your faithfulness in prayer this year. We've a heavy schedule and responsibility for more people than ever before.

Yours in the Lord,
Warren & Hilve Mason
52 Rountree Street
Christchurch 4
New Zealand

man would be a soldier expect of course to fight; he couldn't be an author didn't try to write. isn't common logic, can't have the right true ring a man, to be a Christian, can't have to do a thing. man would be a hunter must go among the trees; he couldn't be a sailor wouldn't sail the seas. strange for any member of the church to think that he stay away from worship a worthy Christian be!" tion is by grace alone, we are saved "unto good works."

IN MEMORIAM

rs. Richard (Nellie) Schwager,
nee Collins

ne would have been 101 years
age on April 9, 1979.

Fun and Fellowship Pancake Breakfast

On Saturday, March 24th, from 6:00 a.m. 'till 1:00 p.m., a Fellowship Pancake Breakfast was enjoyed by over five hundred and thirty friends. The event was sponsored by a committee for the improvement of facilities and equipment at Camp Zion, composed of Becky Deming, Dave LaBelle, Mary Lynn Stried, and Jeff Binner, in cooperation with the Youth Commission of the Christian Catholic Church.

Three factors contributed to the great success of this event: (1) It is a great social occasion for getting out with the family and enjoying breakfast and relaxation with many friends; (2) There was good cooperation by the many who were asked to help; and (3) The breakfast itself was superb.

Breakfast was served on a donation basis (\$2. donation suggested for adults), and we were grateful to those who were especially generous.

Camp Zion is again in need of new small boats and other equipment to replace what has been thoroughly worn out. A new staff and storage building is also in the plans for this summer, Lord willing. Construction of the building has been approved by the Board of Trustees — as funds become available.



Enjoying the behind-the-scenes work in the kitchen are, l. to r.: In foreground, Judy Richards and Jean Storey. Others: Jeff Binner, Debbie LaBelle, Jerry Winslow, Rick Anderson, Carl Klawonn, Dave LaBelle, Arnie Stewart, and Norman Richards. Not pictured: Paul Buntrock, Becky Deming and many others not present in the kitchen when picture was snapped.

What Zion Mountain View Chapel Means To Me

A Testimony by Mrs. Olive Daisy



Having been a member of Zion Mountain View Chapel, Sunny-slope, Arizona, for twenty-four years, I wish to express how much this church has meant to me.

The Lord has become very real to me through the love and compassion of Christian members and friends in the church. I am so thankful for the good messages that our pastors and teachers have given to help me understand the wonderful Word of God. Praise His Name!

The church has also fulfilled my social life and I have learned to take part in its many activities. I also enjoy being with Christian friends in Bible study and prayer groups.

Members of the fellowship have been extremely kind and helpful when I needed assistance so desperately. Through their persistent prayers in my behalf I have recovered in health and strength again.

I thank them for remembering me in good times as well as in the bad times. They, through Christ, have given me courage to carry on even when I felt like my life was slipping away through a physical problem and hospitalization in 1975. The Lord honored their praying and spared my life for which I am very grateful to the Lord and to them.

God also heard and answered their prayer for me this winter when my landlord put his property up for sale. When it was sold, I was told I might have to look for another place to live. The church prayed about it with me and again God intervened. The elderly couple who bought the property said they would be happy to have me stay. How thankful I was again for answered prayer.

May God bless **you** as you are involved in **your** congregation, and guide each of us to be effective members for our Lord Jesus Christ. The Lord bless you!

Sincerely,

Mrs. Olive Daisy

CONFIDANT OF JIM JONES' WIFE TELLS OF HER 17-YEAR RELATIONSHIP WITH JONES FAMILY

The only person who defected from Peoples Temple and yet maintained a close relationship with the Jones family, has written a revealing book about her experiences.

THE BROKEN GOD — Jim Jones' One-time "Daughter" Tells Her Inside Story of Peoples Temple . . . and Why She Left, is Bonnie Thielmann's account of what it was like to have lived as a teenager with the Jones family (becoming known as their "precious daughter"), to know Jones' wife, Marceline, through the years as a close friend

and confidant, to be disillusioned and leave Peoples Temple under threat of death, and to be saved from Jones' deathtrap for her in Guyana by a warning from Congressman Leo Ryan.

"One of my main purposes in writing this book," said Thielmann, "is to help answer the questions of relatives and friends of Peoples Temple members, asking 'Why?' I remember watching a television news program when we returned from Guyana and my heart ached as I watched a father searching for the body of his daughter among the piles of the dead. Maybe my story will help him understand why that daughter would forsake her

family for such a life.

"Also," she continued, "I believe some of that answer is found in the failure of the Christian church to take action and try to right some of the wrongs of society. This is significant to the success of a man like Jim Jones.

"Most of all," said Thielmann, "I want to prove that God can reach through to anybody — even someone like me who had been alienated from Him for so many years."

Thielmann was asked to accompany the Ryan party to Guyana because it was hoped that her ties with the family would get her an audience with the power-obsessed Jones to convince him to relax his reign of terror, and let some people leave. Armed with letters from Jim Jones and Marceline inviting her to visit them in Jonestown anytime, and encouraged by a radioed invitation from Jones to come ahead, she waited to fly into the camp on Ryan's plane when it returned to pick up his advance party. Then came a radio message from Ryan that simply stated, "Bonnie do not use my plane."

The message saved her life, she learned later, Jones had put in an order for Bonnie Thielmann to be killed.

THE BROKEN GOD is full of anecdotes of the Jones family from both the Brazil and California years, illustrating the progression of Jones' beliefs and practices from brave to bizarre.

Bonnie Thielmann lives with her husband and their son, Stephen (named after Jones' son), in northern California. She is an avid diver, and also enjoys hang gliding.

THE BROKEN GOD is available in trade paper, and sells for \$3.95 in local bookstores.

IF YOU WILL

If God can make — of an ugly seed,
With a bit of earth and air,
And dew and rain, sunshine and shade
A flower so wondrous fair;
What can He make — of a soul like you
With the Bible and faith and prayer
And the Holy Spirit — if you do His will
And trust His love and care!